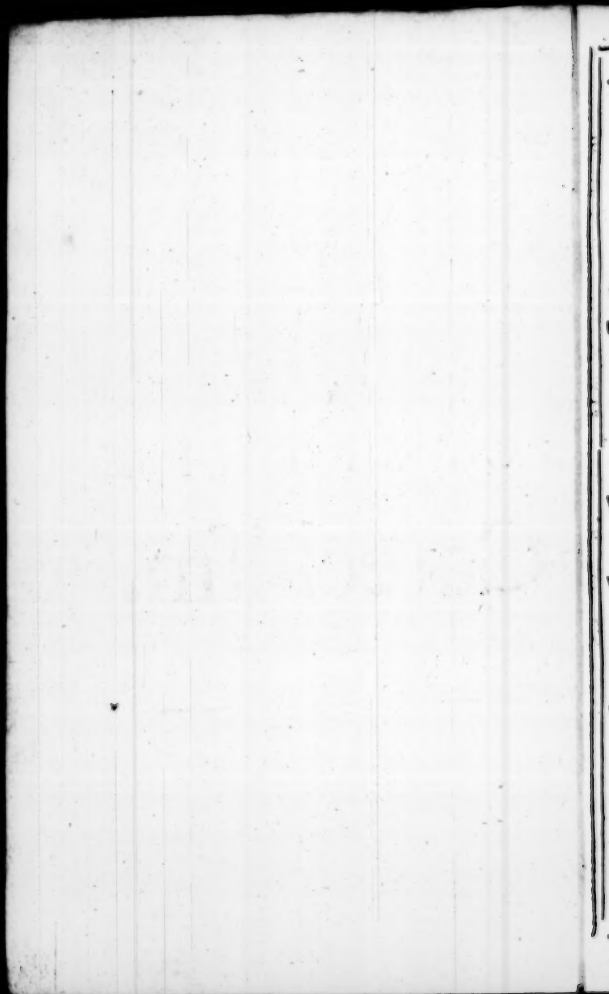

A
S C R I P T U R E
Catechism.



ΥΠΟΤΥΨΩΣΙΣ ὙΓΙΑΙΝΟΝΤΩΝ ΛΟΓΩΝ,

A

FORM

OF

Sound Words:

OR, A

Scripture-Catechism ;

SHEWING

What a Christian is to Believe and
Practise, in order to Salvation.

Very useful for Persons of all Ages and
Capacities as well as **Children.**

Composed by the Pious and Learned
JOHN WORTHINGTON D.D.
Deceased.

LONDON,

Printed for R. Royston, Bookseller to His most
Sacred Majesty. MDC LXXIII.

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THE PREFACE.

That the seasoning of Youth with Truth and the pure genuine Doctrine of Christianity is a business of mighty consequence, cannot be in the least doubted by any that observe (as who may not?) that the lamentable ignorance of the generality of those who are honoured with the name Christians, and the gross Errorousness and Misunderstanding of the Gospel, that multitudes, which yet make a great profession of it, are manifestly guilty of, are to be imputed to no one thing so much as to the neglect of that duty: And that the want of pious education hath more than any other thing whatsoever rendered ineffectual the industrious en-

The Preface.

deavours of faithful Ministers for the good of Souls.

First, this is apparently the grand and fundamental Cause of so many peoples gross Ignorance of that Religion which they are baptized into, and have all their days lived under the preaching of; and 'tis not to be denied that those whose understandings gain none, or but very inconsiderable improvement by hearing the Holy Scriptures read, and the Doctrines they contain, explained in the Church, are almost universally such as whose Parents, or those that had the charge of them, took none or very little care to instruct at home.

And who doth not see also, that the strange proneness of people to be misled, and turned about with every wind of Doctrine, is nothing so much to be attributed to their want of good Preaching, as to their not being prepossessed and early anticipated with the wholesom words of our Lord Jesus Christ, their not being timely antidoted with the Doctrine that is according to godliness, against
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The Preface.

the poysonous Principles of the many Deceivers that are entred into the world, and make such sad Havock of souls among our selves.

And as the constant experience of mankind assureth us, that there is no such time for improving in other Sciences or Mysteries, as Youth, and that few become very considerable in any profession, who have not studied it in their younger years, so 'tis rare to find any that have attained to but a competent proficiency in the great Mystery of Godliness, in whom the grounds of it have not been laid in that age. Therefore the wise man adviseth to remember our Creator in the days of our youth, and to train up a Child in the way that he should go, adding that when he is old, he will not then depart from it. And as S. Paul told Timothy, who had a religious Mother and Grand-mother, that from a Child he had known the Scriptures, which are able to make him wise to salvation, so hath it always been the practice of truly pious Parents and Governours of Youth, to

take care that God and the good things of his Law may get the first possession of their Childrens hearts; and not to neglect the well principling of them till they arrive at a mature and settled judgment: as well knowing that Young ones are ordinarily as much more docile and tractable than those of Ripe years, as is a Twig more lithe and yielding than the body of a Grown Tree; and that 'tis far easier to prevent the fixing of evil habits in their Souls, than to extirpate them being fixed.

Now in order to the better instructing of Youth, the way of learning them Catechisms, or Books containing and explaining the Substance of Religion by Questions and Answers, is commended by the General and very Ancient practice of the Church of God; but it must be acknowledged that through the too imprudent and unskilful composure of most Catechisms, this way hath not proved so successful, as it might (with the blessing of God) have been, had due care and judgment been used about them.

'Tis

'Tis easie to shew how much there is of mistake and men in them ; and that, whereas God commanded the Jews to teach their Children his Laws and Statutes, not any notions of their own, they are generally too faulty in this particular : And by this means have become greater propagators of some uncertain Speculations, and even dangerous Errors, than furtherances of useful and necessary knowledge ; and possessed the Learners of them both with a wrong notion of Christianity in general, and such particular opinions as tend to enervate and make insignificant the wholesome Doctrine taught by them.

This great abuse hath very much been complained of by Wise and Good men ; and it was the affecting sense that the most pious and worthy Person, our Authour, had of it that prevail'd with him to compose this Catechism : of whom (by the way) I cannot forbear (notwithstanding the extremely narrow room I am here confin'd to) to give this general and very short Account, viz.

That

The Preface.

That as he was highly valued (by men capable of understanding the worth of that accomplishment) for his excellent Learning, so all Good men that had the happiness of knowing him could do no other than greatly love and honour him for the incomparably more noble endowment of a divine temper and most Christ-like spirit that appeared in him. Among other, there were no vertues he was more observed to be an Example of, than a Dove-like innocence and simplicity, a Lamb-like meekness, humility and peaceableness, the greatest benignity, candor and ingenuity, the most Christian (that is unlimited and universal) charity; (in which those that dissented from him in matters of Religion (which is rare in these days) had not only a real but great interest) in tire self-resignation to the will of God, & a very devout temper of mind towards him. And those must needs conclude that he loved God and the souls of men in an eminent degree, that observed how very publick spirited he was, and wonderfully industrious in contriving and promoting designs

signs for the bettering of the World, and in exciting others to do the like.

To omit other lasting Monuments of his pious industry, Mr. Mede's most elaborate Discourses, by him collected and published in one great Volume, will perpetuate his memory. All that know what he hath there alone performed will pronounce him a most indefatigable pains taker for the publick good.

And I presume that those that shall consider the following Catechism will acknowledge it a no less laborious than judicious work, and consequently that it is another very singular instance of his solicitous concern for their better part. And as I said, that the sense he had of the ill services that too many Catechisms do in the world, was the occasion of his composing this, so I verily believe that a more effectual course cannot well be taken for remedying of that mischief.

For, first, that so it may neither be too large nor yet defective, he hath with excellent judgment made it to consist of all the most necessary and important points of Religion, and of none other.

2. That so all Christians of what denomination soever may have no temptation to suspect the truth of it,

The Preface.

it, he hath composed it of Texts of Scripture; and not taken liberty to express any one Doctrine, whether relating to Faith or Manners, in words of his own invention: nor hath he any where made use of such Scriptural Phrases as to men of competent understandings are obscure or ambiguous; or so much as seemingly misapplied any: but all he useth are very pertinent to his purpose, according to the apparent sence of them; as, I promise my self, all persons not grossly silly or prejudic'd will bear me witness.

And whereas several phrases are briefly explained in other words, it is done only for the sake of the most ignorant, and to render them at first sight intelligible to the very lowest capacities: Nor are any of those explications such as, I can see, may be called in question with any shadow of reason. But besides, that no man may think his judgment imposed upon by them, taking notice that they are not to be esteemed as a part of the Catechism; and that so it may readily be read without them, they are all markt to be printed
in

The Preface.

*in a distinct Character, and moreover inclosed with two stroaks as Parenthe-
ses.*

*In short, the Reader may reap these fol-
lowing advantages, by the careful perusal
of this Catechism.*

1. *He may be instructed thereby in the
main body and substance of simple pure
Christianity, without the adulterations
and spurious mixtures (to borrow a phrase
from a very excellent Doctor) of Man-
made Divinity.*

2. *He may here at once and with the
self-same labour be both taught the main
points of his Religion, and how to prove
them.*

3. *He here hath them expressed in the
most affecting manner and with greatest
authority, because in the words of the ho-
ly Scriptures: which are certainly more
commanding, strike with greater awe and
a quicker and more pungent sense, more
powerfully influence our minds and sweet-
ly insinuate their sense into our souls, than
can any of our own devising. And I may
hereto apply the well known Verse,*

Dulcius

The Preface.

Dulcius ex ipso fonte bibuntur aquæ.

Pipe-waters *vapid* taste and *dead*
To those drunk at the *Fountain-*
head.

4. He will hence evidently perceive that the Christian Religion is no Speculative but a purely Practical Science, and that the design and business thereof is (though those that would not have it so will not see it) to make men inwardly and really Righteous, to purify our souls from all fleshly and spiritual pollutions, and endue us with a God-like and divine nature.

I shall now make two humble and earnest requests, and then conclude my already too long Preface.

First, That Parents and others that have the charge of Youth, will be pleased to instruct them thoroughly in this Catechism; I mean after they have well learnt and digested that which the Church hath set forth for them: concerning which I must needs

The Preface.

needs say, that as it is very well adapted to the capacities of young ones, so (whatsoever too many do think of it) it is an excellently good foundation to superstruct upon.

Secondly, That those that are more than Children, either in age or understanding, will not disdain (because this is a Catechism) frequently to read it and consideratively to weigh and ponder it. I have said enough to perswade my Readers not to deny me these requests.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, (by blessing to us this and all those many other excellent helps he hath graciously afforded us for that purpose) to whom be glory for ever and ever. Amen.

Edward Fowler.



IMPRIMATUR,

Sam. Parker.

*Ex Æd.
Lambethanis.*

Novemb. 8.
1672.



1

A
Scripture-Catechism ;
OR, A
FORM
OF
Sound Words:

Shewing
What a Christian is to Believe and
Practise, in order to Salvation.

Quest.

What is the main Duty and Concernment of Man ?



Answ.

To Fear God and keep his
Commandments is the whole

Duty of Man.

Eccles. 12. 13.

Q. *What is God ?*

A. God is a Spirit *a*, most pure and holy *b*,
most good, merciful and gracious *c*, most just
and righteous *d*, most true and faithful *e*, All-

B

know

knowing *f*, Almighty *g*, Eternal *h*, and every where present *i*.

a Jo. 4. 24. *b* 1 Sam. 2. 2. Revel. 4. 8. *i* Jo. 3. 3. Job. 4. 17. Isa. 5. 16. *c* Mat. 19. 17. Psal. 103. 8. 119. 68. 145. 8. 9. *d* Deut. 32. 4. Job 34. 10. Gen. 18. 25. Isa. 26. 7. *e* Deut. 7. 9. Psal. 31. 5. 145. 6. Lam. 3. 23. *f* Jo. 21. 17. 1 Tim. 1. 17. Isa. 40. 13. 14. Prov. 15. 3. *g* Revel. 4. 8. Luke 18. 27. Dan. 4. 35. Job 42. 2. *h* Gen. 21. 33. Rom. 16. 26. 1 Tim. 1. 17. Revel. 1. 8. Isa. 40. 28. 41. 4. 57. 15. Psal. 90. 2. *i* Jer. 23. 24. 1 Kings 8. 27. Psal. 139. 8. 9. 10.

Q. How may it be known that there is a God?

A. The Invisible things of God from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal power and Godhead.

Rom. 1. 20. Psal. 19. 1.

Q. How many Gods are there?

A. There is none other God but one; for though there be that are called Gods, whether in Heaven or in earth (as there be Gods many and Lords many) yet to us there is but one God the Father, of whom are all things, &c.

1 Cor. 8. 4, 5, 6.

Q. What doth the Scripture affirm of the Father, the Son and the Holy Ghost?

A. The Scripture saith that there are three that bear Record in Heaven, the Father, the Word (or the Son) and the Holy Ghost; and these three are one.

1 John 5. 7.

Q. What

Q. What is meant by God's being a Spirit?

A. By God's being a Spirit is meant that he hath not flesh and bones, that he cannot be handled or seen *a*, so that there is nothing to which we can liken him, nor any likeness which we may compare unto him *b*.

a Luke 24. 39. Deut. 4. 12, 15. &c. Col. 1. 15. 1 Tim. 6. 16. *b* Isa. 40. 18. Acts 17. 29.

Q. What do you learn from this, that God is a Spirit?

A. From this, that God is a Spirit, I learn, that they that worship him must worship him in Spirit and in Truth.

John 4. 24.

Q. What is meant by God's being most pure and holy?

A. By God's being most pure and holy is meant, that he is not a God that hath pleasure in wickedness *a*, that he is of purer eyes than to behold evil *b*, (that is, with a liking of it) and that he cannot be tempted with evil, neither doth he tempt any man *c*.

a Psal. 5. 4. *b* Habak. 1. 13. *c* James 1. 13.

Q. What do you learn from the Consideration of God's purity and holiness?

A. From the Consideration of God's purity and holiness, I learn, that I ought to abhor that which is evil, and cleave to that which is good *a*, to purifie my self even as he is pure *b*,

B 2

and

and to be holy in all manner of Conversation, as God is holy *c*.

a Rom. 12. 9. *b* 1 John 3. 3. *c* 1 Pet. 1. 15, 16.

Q. What is meant by God's being most good, merciful and gracious?

A. By this that God is most good, merciful and gracious is meant, that his tender mercies are over all his works *a*, that he doth good *b*, and giveth good things unto them that ask him *c*, that he is full of compassion and long-suffering *d*, ready to pardon, slow to anger and of great kindness *e*, and that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live *f*, and is not willing that any should perish, but that all should come to repentance *g*.

a Psal. 145. 9. *b* Psal. 119. 68. Acts 14. 17. *c* Mat. 7. 11. *d* Psal. 86. 5, 15. *e* Nehem. 9. 17. *f* Ezek. 33. 11. 18. 32. *g* 2 Pet. 3. 9.

Q. What duty towards God do you learn from the consideration of his goodness and mercy?

A. The duty towards God, that I learn from the consideration of his goodness and mercy is this, that we ought to love God because he first loved us *a*, that we should praise him and give thanks unto him *b*, and be perswaded by his mercies to present our bodies a living Sacrifice, holy, acceptable to God, which is our reasonable service *c*.

a 1 John 4. 19. *b* Psal. 106. 1. *c* Rom. 12. 1.

Q. What

Q. What duty towards man do you learn from the consideration of God's goodness and mercy?

*A. The duty towards man which I learn from the consideration of God's goodness and mercy is this, that we should be patient towards all men, not rendering evil for evil to any man *a*, but do good to all *b*, even to them that hate us *c* and to be merciful as our Father also is merciful, and kind to the unthankful and to the evil *d*, and forgive one another, even as God for Christ's sake hath forgiven us *e*.*

a 1 Thes. 5. 14, 15. *b* Gal. 6. 10. *c* Mat. 5. 44. *d* Luke 6. 35. 36. *e* Eph. 4. 32. Colos. 3. 13.

Q. In what especially is the kindness, love and mercy of God manifested to us?

A. In this was manifested the love of God to us, in that he sent his only begotten Son into the world, to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world, that we might live through him.

1 John 4. 9, 10. & 2. 2. & 4. 14.

Q. Doth the goodness and grace of God in the Gospel give security to Sinners, or shall we continue in sin that Grace may abound?

*A. God forbid *a*; for the goodness of God leadeth us to Repentance *b*, and the grace of God that bringeth salvation teacheth us that denying ungodliness and worldly lusts, we should live soberly, righteously*

and godlily in this present World *c*.

a Rom. 6. 1, 2, 15. *b* Rom. 2. 4. *c* Titus 2. 11, 12.

Q. You said that God is most just and righteous, what is meant thereby?

A. By God's being most just and righteous is meant, that God the Judge of all the Earth will do right *a*, and render to every man according to his deeds *b*, that his ways are right *c*, and equal, *d* and his judgment is according to truth *e*.

a Gen. 18. 25. *b* Rom. 2. 6. Job 34. 10, 11. Jer. 32. 19.
c Hof. 14. 9. *d* Ezek. 18. 25. *e* Rom. 2. 2.

Q. What duty towards God do you learn from his justice and righteousness?

A. The Duty towards God that I learn from his justice and righteousness is this, that seeing God, without respect of persons, judgeth according to every mans work, we ought to pass the time of our sojourning here in fear *a*; and I farther learn, that when God's judgments are in the earth, the inhabitants of the world should learn righteousness *b*, and acknowledge that God is just and righteous in all his works that he doth *c*, and that therefore we should not complain *d*, but be humbled and accept of the punishment of our iniquities *e*, and bear the indignation of the Lord because we have sinned against him *f*.

a 1 Pet. 1. 17. Eccles. 12. 13, 14. *b* Isa. 26. 9.
c Nehem. 9. 33. Dan. 9. 14. *d* Lam. 3. 39. *e* Lev. 26.
f Micah 7. 9.

Q. What

Q. What duty towards man do yo learn from the justice and righteousness of God?

A. The duty towards *man* that I learn from the justice and righteousness of God is this, to do no evil to my neighbour *a*; nor go beyond or defraud my brother in any matter, the Lord being the avenger of all such *b*; but, without having respect of persons *c*, to do justice and judgment, which is more acceptable to the Lord than Sacrifice *d*; to render unto all their dues *e*, and to do to others as I would that they should do to me *f*; and lastly, when I am reviled not to revile again, when I suffer not to threaten, but to commit my self (*as Christ did*) to him that judgeth righteously *g*.

a Psal. 15. 3. Rom. 13. 10. *b* 1 Thes. 4. 6. *c* Prov. 24. 23. *d* Prov. 21. 3. *e* Rom. 13. 7. *f* Luke 6. 31. *g* 1 Pet. 2. 23.

Q. You said that God is most true and faithful, what is meant thereby?

A. By God's being most true and faithful is meant, that God cannot lye *a*, nor deny himself *b*, that with him is no variableness nor shadow of turning *c*, but that he keepeth covenant and mercy to them that love him and keep his Commandments *d*; he will do, and make good what he hath spoken *e*, nor shall any word fail of all that he hath promised *f*.

a Titus 1. 2. *i* Sam. 15. 29. *b* 2 Tim. 2. 13. *c* James 1. 17. *d* Dan. 9. 4. Nehem. 1. 5. 2 Chron. 6. 14. *e* Numb. 23. 19. 2 Chron. 6. 15. *f* 1 Kings 8. 56. Josh. 23. 14, 15. Exod. 12. 41.

Q. What duty towards God do you learn from his being most true and faithful?

A. The duty towards God which I learn from his being most true and faithful is this, that we draw near to God with a true heart in full assurance of faith *a*, and call upon him in truth *b*; for he trieth the heart and hath pleasure in uprightness *c*, he requireth truth (*or sincerity*) in the inward parts *d*, and will give ear unto the prayer that goeth not out of feigned lips *e*.

a Heb. 10. 22. *b* Psal. 145. 18. *c* 1 Chron. 29. 17. *d* Psal. 51. 6. *e* Psal. 17. 1.

Q. What farther duty towards God do you learn from his truth and faithfulness?

A. I do farther learn from the truth and faithfulness of God, that if we suffer according to the will of God, we should commit the keeping of our souls to him in well doing as unto a faithful Creator *a*, as being perswaded that he is able to keep that which we commit to him against that day *b*, (*and therefore will do it*) and that we should hold fast the profession of our faith without wavering, he being faithful that promised *c*, and will not suffer us to be tempted above that we are able,
but

but will with the temptation also make a way to escape, that we may be able to bear it *d*, and will establish us and keep us from evil *e*.

a 1 Pet. 4. 19. *b* 2 Tim. 1. 12. *c* Heb. 10. 23. *d* 1 Cor. 10. 13. *e* 2 Thes. 3. 3.

Q. What duty towards man do you learn from God's being most true and faithful?

A. The duty towards man which I learn from God's being most true and faithful is this, that putting away lying, every man should speak truth with his neighbour *a*, from his heart *b*, and that in our mouth *c* and spirit there should be no guile *d* but in simplicity and godly sincerity we should have our conversation in the world *e*: For lying lips are an abomination to the Lord, but they that deal truly, *f* and are upright in their way are his delight *g*.

a Eph. 4. 25. Zech. 8. 16. *b* Psal. 15. 2. *c* Rev. 14. 5. *d* Psal. 32. 2. *e* 2 Cor. 1. 12. *f* Prov. 12. 22. *g* Prov. 11. 20.

Q. What is meant by this that God is All-knowing?

A. By God's being All-knowing is meant, that he is perfect in knowledge *a*, and his understanding is infinite *b*, that he understands our thoughts afar off, and is acquainted with all our ways, and that there is not a word in our tongue but he knoweth it altogether *c*, neither is there any creature that is not manifest in his sight, but all things are naked and

and opened unto the eyes of him with whom we have to do *d*.

a Job 36.4. 37.16. *b* Psal. 147. 5. Isa. 40.28. *c* Psal. 139. 2,3,4. Isa. 66.18. *d* Heb. 4. 13.

Q. What do you learn from God's being most wise and All-knowing?

A. From God's being most wise and All-knowing I learn, that I ought to serve him with a perfect heart and with a willing mind; for the Lord knoweth all hearts, and understandeth all the imaginations of the thoughts *a*, and his eyes are open upon all the ways of the sons of men, to give to every one according to his ways and according to the fruit of his doings *b*.

a 1 Chron. 28. 9. *b* Jer. 32.19. 17. 10.

Q. What is meant by this, that God is Almighty?

A. By God's being Almighty is meant, that he is the blessed and only Potentate *a*, whom none is able to withstand *b*, that with him nothing is impossible *c*, nothing is too hard for him *d*, and that he doth whatsoever he pleaseth in heaven and in earth *e*, and no thought of his can be hindered *f*.

a 1 Tim. 6.15. *b* 2 Chron. 20.6. *c* Luk. 1.37. *d* Jer. 32. 17,27. *e* Psal. 135.6. Dan. 4.35. *f* Job 42.2. marg.

Q. What do you learn from Gods being Almighty?

A. From God's being Almighty I learn, that we ought (*above all*) to fear him, and to tremble

at his presence *a*, as also to submit our selves unto him *b*, to humble our selves under his mighty hand *c*, and to walk before him and be perfect *d* (*that is, in all things obedient*) & on the contrary to take heed how we provoke him to jealousy, who is stronger than we *e*, and that we harden not our selves against him *f*.

a Mat. 10. 28. Jer. 5. 22. *b* James 4. 7. *c* 1 Pet. 5. 6. *d* Gen. 17. 1. *e* 1 Cor. 10. 22 *f* Job 9 4.

Q. What do you farther learn from God's being Almighty?

A. From God's being Almighty I farther learn, that we ought to trust in him, and not be afraid what man can do unto us *a*; for if God be for us, who can be against us *b*? that we be strong in the Lord and in the power of his might *c*, and be fully perswaded that what God hath promised, he is able also to perform.

a Psal. 56. 4, 11. *b* Rom. 8. 31. Psal. 118 6. *c* Eph. 6. 10. *d* Rom. 4. 20, 21.

Q. What is meant by God's being Eternal?

A. By this that God is Eternal is meant, that he is from everlasting to everlasting *a*, the beginning and the end *b*, which is, and which was, and which is to come *c*, that he is the same, and his years have no end *d*, that he only hath immortality *e*, (*that is, originally and from himself*) is uncorruptible *f*, unchangeable *g*, and liveth for ever and ever *h*.

a Psal. 90. 2. *b* Rev. 22. 13. *c* Rev. 1. 8. 16. 5 *d* Psal. 101. 27. *e* 1 Tim. 6. 15. *f* Rom. 1. 23. *g* Mat. 3. 6. *h* Rev 4. 10. 15. 7.

Q. What

Q. What do you learn from God's being Eternal?

A. I learn from God's being Eternal, that there is to be given unto him honour and glory for ever and ever *a*, that he is to be blessed from everlasting to everlasting *b*, and that we ought to trust in the Lord for ever, for in the Lord *Jehovah* is everlasting strength *c*.

a 1 Tim. 1. 17. *b* Psal. 41. 13. & Psal. 106. 48. *c* Isa. 26. 4.

Q. You said that God is every where present, what is meant thereby?

A. By this, that God is every where present, is meant, that he fills heaven and earth, *a* yea the heaven and the heaven of heavens cannot contain him *b*, that his greatness is unsearchable *c*, so that there is no flying from his presence *d*, nor can any hide himself in secret places that God shall not see him *e*.

a Jer. 23. 24. *b* 1 Kings 8. 27. *c* Psal. 145. 3. *d* Psal. 139. 7, 8. *e* Jer. 23. 24.

Q. What do you learn from God's being every where present?

A. From God's being every where present I learn, that we are to pray every where, lifting up holy hands *a*, God being nigh unto all them that call upon him: to all that call upon him in truth *b*, and if we pray to our Father which is in secret, he which seeth in secret will reward us openly *c*.

a 1 Tim. 2. 8. *b* Psal. 145. 18. *c* Mat. 6. 6.

Q. What

Q. What do you farther learn from God's being every where present?

A. I from thence farther learn, that we ought to walk before him in truth and with a perfect heart, and do that which is good in his sight *a*, *that it concerns us* to keep his precepts, for *that* all our ways are before him *b*, and the eyes of the Lord are in every place beholding the evil and the good *c*.

a Isa. 38. 3. *b* Psal. 119. 168. *c* Prov. 15. 3.

Q. Having seen what God is in his Nature and Attributes, proceed we to the Works of God: Tell me then who made the World, and preserveth all things therein.

A. God the Lord alone made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas and all that is therein, and he preserveth them all.

Nehem. 6. 9. Gen. 1. Isa. 45. 18. Acts 4. 24. Rev. 10. 6. Jer. 51. 15. Prov. 3. 19. Psal. 89. 11. Psal. 33. 5.

Q. What learn you from God's creating and preserving the World and all things therein?

A. I learn that God the Lord is worthy to receive glory and honour and power, for that he hath created all things, and through his pleasure they are, and were created *a*; and because he preserveth man and beast, and the whole earth is full of the goodness of the Lord *b*, our mouth should speak the praise of the Lord, and all flesh bless his holy name for ever and

and ever *c*: Seeing that of him and through him are all things, to him be glory for ever and ever *d*.

a Rev. 4. 11. *b* Psal. 33. 5. *c* Psal. 145. 21. *d* Rom. 11. 36. Psal. 148. 2.

Q Who governs the World, and all things therein?

A. God that made the World and all things therein, is Lord of heaven and earth *a*, he hath prepared his throne in the heavens, and his Kingdom ruleth over all *b*, he doth whatsoever he pleaseth both in heaven and in earth *c*, and worketh all things according to the counsel of his own will *d*.

a Acts 17. 24. *b* Psal. 103. 19. *c* Psal. 135. 6. *d* Eph. 1. 11.

Q. What learn you from God's governing the World and all things therein?

A. From God's governing the World and all things therein I learn, that therefore the Earth should rejoice *a*; for justice and judgment are the habitation (*or establishment*) of his throne, and mercy and truth shall go before his face *b*; and that from the rising of the Sun to the going down thereof God's name is to be praised; for who is like unto the Lord our God who dwelleth on high, and humbleth himself to behold the things that are in heaven and in earth *c*?

a Psal. 97. 1. *b* Psal. 89. 11. *c* Psal. 113. 3, 5, 6.

Q. What

Q. What do you farther learn from God's governing the world and all things therein?

A. I do farther learn from thence, that we should say, whatsoever befalleth us, with Eli, it is the Lord (that is, the Lord hath appointed or permitted it) let him do what seemeth him good a, and with Christ, not my will but thine be done b, and with Job, whether the Lord giveth or taketh away, blessed be the name of the Lord c.

a 1 Sam. 3. 18. b Luke 22. 42. c Job 1. 21.

Q. What do you yet farther learn from God's governing the World and all things therein?

A. I do yet farther learn from thence, that we should commit our way a and work b unto the Lord, and in all our ways acknowledge him, who then will direct our paths c, that we should trust in the living God, who is the Saviour of all men, especially of them that believe d, and cast all our care and burthen upon him, who careth for us, and will sustain us e.

a Psal. 37. 5. b Prov. 16. 3. c Prov. 3. 5 d 1 Tim. 4. 10. e 1 Pet. 5. 7. Psal. 55. 22.

Q. How did God create man?

A. God made man upright a, and created him in his own image b.

a Eccles. 7. 29. b Gen. 1. 26.

Q. Wherein doth God's image in man consist?

A. God's image in man doth consist in knowledge a, righteousness and true holiness, b and

and in the dominion which God made him to have over the works of his hands c.

a Col. 3. 10. b Eph. 4. 24. c Psal. 8. 6. Gen. 1. 26.

Q. Did our first parents, Adam and Eve, continue in that good estate wherein they were created?

A. No, they fell from it by sinning against God, in that they did eat of the tree whereof God commanded that they should not eat.

Gen. 3. 6, 11, 12. Eccles. 7. 29.

Q. What then followed upon Adam's Transgression?

A. By that one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned a, for the wages of sin is death b.

a Rom. 5. 12. b Rom. 6. 23.

Q. Did God leave man to perish in this miserable condition, or did he in love and pity to us, provide a way and means for us to be saved from sin and death?

A. So God loved the world that he gave his only begotten Son Jesus Christ a, to save us from our sins b, and that we should not perish, but have everlasting life c.

a John 3. 16. b Mat. 1. 21. c John 3. 16. 1 Thes. 1. 10. 1 John 4. 9.

Q. What

Q. What do the Scriptures inform us concerning this Jesus Christ, the only begotten Son of God?

A. The Scriptures inform us, that he is the brightness of his *Fathers* glory and the express image of his person *a*, that in him dwelleth all the fulness of the Godhead bodily *b*, that he is over all God blessed for ever *c*, that he was fore-ordained before the foundation of the World *d*, and when the fulness of time was come God sent forth his Son made of a woman *e*, being conceived of the Virgin *Mary* by the holy Ghost and power of the most high *f*, that he was holy, harmless and undefiled in his life *g*, that he did no sin, neither was guile found in his mouth *h*, that he went up and down doing good *i*, and was approved of God by miracles, wonders, and signs which God did by him *k*, that he died for our sins, and was buried, and rose again the third day, according to the scriptures, and in the sight of the Apostles while they beheld *m*, he was received into heaven and sat at the right hand of God *n*, from whence he shall come in like manner *o*, at the end of the world *p*, being ordained of God to judge the quick and the dead *q*.

a Heb. 1. 3. *b* Col. 2. 9. *c* Rom. 9. 5. *d* 1 Pet. 1. 20. *e* Gal. 4. *f* Luke 1. 31, 35. *g* Heb. 7. 26. *h* 1 Pet. 2. 22. *i* Acts 10. 38. *k* Acts 2. 22. *l* 1 Cor. 15. 3, 4. *m* Acts 1. 9, 11. *n* Mark 16. 19. *o* Acts 1. 11. *p* Mat. 13. 40. *q* Acts 10. 42.

Q. How did Jesus Christ save us from sin and death?

A. Christ hath redeemed us from the Curse of the Law by being made a Curse (*or enduring a cursed death*) for us *a*, and God made him to be Sin (*or a Sacrifice for sin*) for us, that we might be made the righteousness of God in him *b*, he tasted death for every man *c*, and gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works *d*.

a Gal. 3. 13. *b* 2 Cor. 5. 21. *c* Heb. 2. 9. *d* Titus 2. 14.

Q. What do you learn from God's love in sending his Son to be the Propitiation for our sins?

A. I learn from thence, that if God so loved us, we ought also to love one another *a*, and that if God spared not his own Son, but delivered him up for us all, he will with him also freely give us all things *b*.

a 1 John 10. 11. *b* Rom. 8. 32.

Q. What do you farther learn from God's love in the gift of his Son?

A. I learn to say with the Apostle, Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ, in whom we have redemption through his blood, even the forgiveness of sins, according

according to the riches of his grace *a*; and to declare with the Elders before the throne, that worthy is the Lamb that was slain, and by his blood hath redeemed us unto God, to receive power and riches and wisdom and strength and honour and glory and blessing *d*, unto him therefore that loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever.

Amen c.

a, Eph. 1. 3, 7. *b* Rev. 5. 9, 12. *c* Rev. 1. 5, 6.

Q. *Who are those that shall receive forgiveness of sin, and Eternal life and Salvation by Jesus Christ.*

A. They that believe in Christ *a*, and repent *b*, shall not perish *c*, but receive remission of sins *d*, and everlasting life *e*; and he is the Author of Eternal salvation to all them that obey him *f*.

a John 3. 16. Acts 16. 31. *b* 2 Pet. 2. 9. *c* John 3. 16. *d* Acts 10. 43. 3. 19. Luke 24. 47. *e* John 3. 16. 20. 31. *f* Heb. 5. 9.

Q. *Seeing then that Faith and Repentance and New Obedience are of absolute necessity to Salvation by Jesus Christ; First, what is true and saving Faith?*

A. True and saving Faith is to believe with the heart *a*, that Jesus is the Christ *b*,

C 2

1849

that is, that he was anointed *c*, and sent of God *d*, to be a Prophet *e*, Priest *f*, and King *g*, and to receive him as such *h*.

a Rom. 10. 9. 10. Acts 8. 37. *b* John 6. 69. 11. 27. 1 John 5. 1. *c* Luke 4. 18. Acts 4. 27. 10. 38. Dan. 9. 24. *d* John 3. 34. 17. 3. 21, 23. *e* Acts 3. 22. Luke 24. 19. *f* Heb. 5. 5, 6, 10. 7. 24, 26. *g* Psal. 2. 6, 7. 1 Tim. 6. 15. Rev. 17. 14. 19. 16. Eph. 1. 22. *h* John 1. 12.

Q. What is it to believe with the heart that Jesus Christ was anointed and sent of God to be a Prophet, and to receive him as such?

A. To believe with the heart that Jesus Christ was anointed and sent of God to be a Prophet, and to receive him as such, is (effectually and thoroughly) to believe that he was anointed and sent of God to preach the Gospel *a*, whereby he hath brought life and immortality to light *b*, that he was sent to speak unto the world those things which he heard from God *c*, who gave him commandment what he should say and speak *d*, and therefore to hear him (*that is obey him*) in all things *e*.

a Luke 4. 18. *b* 2 Tim. 1. 10. *c* John 8. 26. *d* John 12. 49. *e* Acts 3. 22.

Q. What if we shall refuse or neglect to hear this Prophet, and shall disobey his doctrine?

A. Every soul which will not hear this Prophet

phet shall be destroyed from among the people *a*; for he that despiseth him, despiseth him that sent him, and if they escaped not that refused him [*Moses*] that spake on earth, much more shall not we escape, if we turn away from him [*Christ*] that speaketh from heaven *c*. And if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great Salvation *d*?

a Acts 3. 23. *b* Luke 10. 16. *c* Heb. 12. 25. *d* Heb. 2. 2, 3.

Q. What is it to believe with the heart that Jesus Christ was anointed and sent of God to be a Priest, and to receive him as such.

A. To believe with the heart that Jesus Christ was anointed and sent of God to be a Priest, and to receive him as such, is (effectually) to believe that he offered himself without spot to God *a*, and gave himself for us, an offering and a sacrifice to God for a sweet sinelling savour *b*, to the end that he might make reconciliation for iniquity *c*, and put away sin by the sacrifice of himself *d*, and therefore to look for redemption through his blood *e*, and not to expect salvation in any other; for there is none other name under

heaven given among men whereby we must be saved *f*.

a Heb. 9. 14. *b* Eph. 5. 2. *c* Dan. 9. 20. Heb. 2. 17.
d Heb. 9. 26. *e* Eph. 1. 7. *f* Acts 4. 12.

Q. Did Christ perform and execute all that belonged to his Priestly office here on earth, or doth he yet continue a Priest in heaven?

A. Christ our High Priest having once offered one Sacrifice for sins for ever *a*, he with his own blood entered in once (*for all*) into heaven, there to appear in the presence of God for us *b*, and he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them *c*.

a Heb. 7. 27. 10. 12. *b* Heb. 9. 12, 24. *c* Heb. 7. 25.

Q. What encouragement doth the belief of Christ's continuing and acting as a Priest in heaven afford unto us?

A. Seeing we have a great High-priest, Jesus the Son of God, that is passed into the heavens *a*, and is set down at the right hand of God *b*, and also maketh intercession for us *c*, we may come boldly (*that is freely*) to the throne of grace, that we may obtain mercy, and find grace to help in time of need *d*.

a Heb. 4. 4. *b* Heb. 10. 12. 8 1, 12. 2. *c* Rom. 8. 34.
d Heb. 4. 16.

Q. What

Q. What is it to believe with the heart that Jesus Christ is anointed of God to be King, and to receive him as such?

A. To believe with the heart that Jesus Christ is anointed of God to be King, and to receive him as such, is (*effectually and powerfully*) to believe that God his Father hath put all things under him *a*, that he is the head of all principality and power *b*, and crowned with glory and honour *c*, that he hath all power given him in heaven and in earth *d*, that he must reign till he hath put all enemies under his feet *e*, that he is the one Law-giver who is able to save and to destroy *f*; and therefore to observe all things whatsoever he hath commanded *g*.

a 1 Cor. 15. 27. *b* Col. 2. 10. *c* Heb. 2. 7. *d* Mat. 28. 18. *e* Cor. 15. 25, 28. *f* James 4. 12. *g* Mat. 28. 20.

Q. Seeing that Christ is our Lord and King, what learn you from thence?

A. I learn from Christ's being our King, that therefore Sin should not reign in our mortal body that we should obey it in the lusts thereof *a*; for what communion hath light with darkness, and what concord hath Christ with Belial *b*?

a Rom. 6. 12. *b* 2 Cor. 6. 14, 15.

Q. What are the enemies that Christ our King is to subdue and destroy?

A. The enemies that he is to subdue and destroy are, Satan *a*, and wicked men *b*, and sin *c*, and death, which is the last enemy that shall be destroyed *d*.

a Heb. 2. 14. Col. 2. 15. Gen. 3. 15. *b* Luke 19. 14, 27. Rev. 19 15. Psal. 2 9. Psal. 110. 1. *c* 1 John 3. 5, 8. 1 Cor. 15. 56, 57. Rom. 8. 2. *d* 1 Cor. 15. 26.

Q. What will this King Jesus Christ do for the Righteous who sincerely obey him?

A. When he shall come with all his holy Angels, and sit upon the throne of his glory, he shall say unto the Righteous, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world *a*, and to those that overcome (*their spiritual enemies*) he will grant to sit with him on his throne, even as he overcame and is set down with his Father on his throne *b*, and to those that shall be faithful to the death he will give a Crown of life *c*.

a Matth. 25, 31, 34, 46. *b* Rev. 3. 21. *c* Rev. 2. 10.

Q. Having seen what it is to believe in Christ, tell me, what are the properties and notes of true Faith set down in Scripture?

A. The properties and notes of true Faith
set

set down in Scripture are these five. 1. It purifies the heart *a*. 2. It worketh by love *b*. 3. It is made perfect by works *c*. 4. It overcomes the world *d*. 5. It quencheth all the fiery darts of the wicked one, that is the Devil *e*.

a Acts 15. 9. *b* Gal. 5. 6. *c* James 2. 22. *d* 1 John 5. 4. *e* Eph. 6. 16.

Q. Having seen what is meant by Faith towards our Lord Jesus Christ, let us see what is meant by Repentance, which is also necessary to qualifie and fit us to receive pardon of sin and salvation by Jesus Christ: What is it therefore truly and savingly to Repent?

A. Truly and savingly to Repent is, with a godly sorrow *a* and shame *b* for sin, to turn from all sin *c*, unto God *d*.

a 2 Cor. 7. 9, 10. *b* Ezek. 36. 31, 32. Jer. 31. 19. *c* Ezek. 18. 21, 30, 31. *d* Acts 26. 20. Isa. 55. 7.

Q. It is not sufficient then only to confess our sins to God?

A. It is not; but whoso confesseth and forsaketh them shall have mercy.

Prov. 28. 13. Jer. 55. 7.

Q. Is not sorrow for sin saving Repentance?

A. No, but godly sorrow worketh Repentance to salvation not to be repented of.

2 Cor. 7. 10.

Q. Ten

Q. You cannot think that good purposes and resolutions of amendment are sufficient to Salvation?

A. No, by no means, but we must thoroughly amend our ways and doings ^a, we must do works meet for Repentance ^b, and bring forth fruits answerable to amendment of life ^c: for every tree that bringeth not forth good fruit, is hewen down and cast into the fire ^d.

^a Jer. 7. 5. ^b Acts 26. 20. ^c Mar. 3. 8. ^d Mat. 3. 10. 7. 19.

Q. Having seen the nature of Faith and Repentance, tell me, what is meant by New and Spiritual Obedience, which is also absolutely necessary to Salvation?

A. By new and Spiritual Obedience is meant, that we must make us a new spirit ^a, (that is, do our best endeavour for it) and walk in newness of life ^b; that we must put off as to the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man which after God is created in righteousness and true holiness ^c.

^a Ezek. 18. 31. ^b Rom. 6. 4. ^c Eph. 4. 22, &c.

Q. How is this new and Spiritual Obedience farther explained in Scripture?

A. It is thus farther explained, namely, That
we

we should not walk nor live after the flesh, but after the spirit (*or according to the spiritual Precepts of the Gospel*) *a* that we should not any longer live to the lusts of men, but to the will of God *b*: that we should yield our selves unto God *c*: and that as we have yielded our members servants to uncleanness and to iniquity unto iniquity, even so now we should yield our members servants to righteousness unto holiness *d*.

a Rom. 8. 1, 12. *b* 1 Pet. 4. 2. *c* Rom. 6. 13. *d* Rom. 6. 19.

Q. By what arguments and motives doth the Scripture inforce, and press us to, this new and spiritual Obedience?

A. One ground and argument in Scripture for spiritual obedience is this, That if any man be in Christ (*or a true Christian*) he is a new creature *a*, and if we are new Creatures, and God's workmanship, we are created in Christ Jesus unto good works, to the which God hath before prepared us that we should walk in them *b*, and therefore they that are Christ's have crucified the flesh with the affections and lusts *c*.

a 2 Cor. 5. 17. *b* Eph. 2. 10. *c* Gal. 5. 24.

Q. What other argument or motive do you remember in Scripture for spiritual Obedience?

A. A

A. A second argument is this, That Christ his own self bare our sins in his own body on the tree, to the end that we, being dead unto sin, should live unto righteousness *a*; and he gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works *b*.

a 1 Pet. 2. 24. *b* Titus 2. 14.

Q. What other argument or motive in Scripture can you rehearse for spiritual Obedience?

A. A third argument is this, That Christ hath said, if we love him, and keep his commandments, he will love us, and manifest himself unto us *a*, and also that his Father will love us, & they both will make their abode with us *b*.

a John 14. 15, 21. *b* v. 23.

Q. What other argument or motive in Scripture can you think on for spiritual Obedience?

A. A fourth argument is this, That if we live after the flesh we shall die, but if we through the Spirit do mortifie the deeds of the body we shall live *a*; If we sow to the flesh, we shall of the flesh reap corruption, but if we sow to the spirit, we shall of the spirit reap life everlasting *b*; That being become the servants of God we shall have our fruit unto holiness, and the end everlasting life *c*; That great peace have they that love God's law *d*, and in keep-
ing

ing thereof there is great reward *e.* And (*therefore*) blessed are they that do his commandments *f.*

a Rom. 8. 13. *b* Gal. 6. 8. *c* Rom. 6. 22. *d* Psal. 119. 165. *e* Psal. 19. 11. *f* Rev. 22. 14.

Q. What are the works of the flesh which every Christian is to crucifie?

A. The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; and they that do such things, shall not inherit the kingdom of God.

Gal. 5. 19, &c.

Q. What are the fruits of the Spirit that every Christian is to bring forth?

A. The fruits of the Spirit are Love, joy, peace, long-suffering, gentleness, goodnets, faith, meekness, temperance, & against such there is no law.

Gal. 5. 22, 23.

Q. Will not outward privileges or respects avail us any thing to justification and salvation without this new and spiritual obedience?

A. Neither circumcision availeth any thing nor uncircumcision, but a new creature *a*, & the keeping of the commandments of God *b*; and not every one that saith, Lord, Lord, shall enter
into

into the Kingdom of heaven, but he that doth the will of his Father which is in heaven *c*; For why call ye me Lord, Lord, (*saieth our Saviour*) and do not the things which I say *d*? The hearers of the Law are not just before God, but the doers of the Law shall be justified *e*.

a Gal. 6. 15. *b* 1 Cor. 7. 19. *c* Mat. 7. 21. *d* Luke 6. 46. *e* Rom. 2. 13.

Q. May it not suffice to keep some of the Commandments of God, but must we obey all?

A. We must have respect unto all God's commandments *a*, and hate every false way *b*; for whosoever shall keep the whole law, and yet (*wisfully*) offend in one point, he is guilty of all *c*; (*or liable to the punishment due to the breach of all, viz. Eternal death.*)

a Psal. 119. 6. *b* Psal. 119. 104. *c* James 2. 10.

Q. Will God accept at our hands nothing short of absolutely perfect Obedience?

A. Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembreth that we are but dust *a*, and if there be a willing mind it is accepted, according to that a man hath and not according to that he hath not *b*. (*That is, it is accepted, if we demonstrate that we are really willing, by our acting in a good suitableness*

ness to the strength we have received.)

a Psal. 103. 13, 14. *b* 2 Cor. 8. 12.

Q. Do you think that you can deserve forgiveness of sin and eternal Salvation at God's hands by obeying his commandments?

A. No, by no means; but when we have done all those things that are commanded us, we must say that we are unprofitable servants, we have done *but* that which was our duty to do *a*; and not by works of righteousness which we have done (*that is, not for the desert of them*) but according to his mercy he saveth us by the washing of regeneration and renewing of the Holy Ghost *b*, and he maketh us accepted in the beloved, by whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace *c*.

a Luke 17. 10. *b* Titus 3. 5. *c* Eph. 1. 6, 7.

Q. Seeing we cannot merit at God's hands by any thing we can do, and that we are pardoned and saved purely by the free Grace of God in Christ, how comes obedience to his commandments to be indispensably necessary to our being so?

A. Obedience to God's commandments is therefore indispensably necessary to our being pardoned and saved, because that the righteous Lord loveth righteousness *a*, but hateth wickedness *c*, and all the workers of iniquity *c*, in-
so much

so much as he that justifieth the wicked is an abomination unto the Lord *d*, so that without holiness no man shall see the Lord *e*; for thereby we are made meet to be partakers of the inheritance of the Saints in light *f*, nor can we have fellowship with him and walk in darkness *g*; for God is light and in him is no darkness at all *h*. Wherefore God having raised up his Son Jesus sent him to bless us by turning every one of us from our iniquities *i*, and hath exalted him to be a prince & a Saviour (*first*) to give repentance and (*then*) forgiveness of sins *k*, and he came not to destroy the Law but to fulfil it *l*; (*that is to perfect it or preach it fully*;) [So the same word is used Rom. 15. 19. and Col. 1. 25.]

a Psal. 11. 7. *b* Psal. 45. 7. *c* Psal. 5. 5. *d* Prov. 17. 15. *e* Heb. 12. 14. *f* Col. 1. 12. *g* 1 John 1. 6. *h* 1 John 1. 5. *i* Acts 3. 26. *k* Acts 5. 31. *l* Matth. 5. 17.

Q. Then you will never be perswaded to believe that Faith in Christ freeth us from our obligation to the Moral Law, or any one precept of it.

A. Do we make void the law through faith? God forbid, yea we establish the law *a*: And to live soberly, righteously and godly in this present world is that, (*even the sum of all that*) which the grace of God that brings salvation

on

on teacheth us *b*. Nay it is easier for heaven and earth to pass *away* than one jot or tittle of the law to fail till all be fulfilled *c*; (*ἕως ἂν πάντα γένῃται*, or till all things be done, that is, till the world be destroyed.)

a Rom. 3.31. *b* Titus 2.11,12. *c* Luke 16. 17. Mat. 5. 18.

Q. Which are the ten Commandments into which the Moral Law, as it was given by God to Moses, is divided; of which the four first contain our duty towards God, and the other six our duty towards man?

A. God spake all these words, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of Bondage.

1. Thou shalt have no other Gods before (or besides) me.

2. Thou shalt not make unto thee any graven image or the likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thy self to them nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandments.

D

3. Thou

3. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

4. Remember the Sabbath day to keep it holy : Six days shalt thou labour, and do all thy work : But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy Son nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy cattel, nor thy stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. Honour thy Father and thy Mother : that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbours House, thou shalt not covet thy neighbours Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy neighbours.

Exod. 20. 1, &c.

Q. How

Q. How are these ten Commandments abridged by our Saviour Christ?

A. He hath reduced them all to these two; Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind and with all thy strength. This is the first Commandment (*or the first Table*) And the second is like, namely this, Thou shalt love thy Neighbour as thy self.

Mark 12. 30, 31.

Q. How is the love of God expressed?

A. This is the love of God that we keep his Commandments.

1 John 5. 3.

Q. How is this second Commandment or Table farther explained by Christ?

A. He hath farther explain'd it thus; As ye would that men should do to you, do ye also to them likewise.

Luke 6. 31. Mat. 7. 12.

Q. Can a man love God and hate his brother, or refuse to supply his necessities according to his ability.

A. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? and who so

hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him *b*?

a 1 John 4. 20. *b* 1 John 3. 17.

Q. Hath not Christ given a new commandment concerning the loving of our brethren?

A. A new commandment he hath given to us, That we love one another, as he hath loved us that we also love one another *a*. And as hereby perceive we the love of God because he laid down his life for us; so we ought to lay down our lives for the brethren *b*.

a John 13. 34. *b* 1 John 3. 16.

Q. Are the commandments of Christ impossible or difficult to be obeyed?

A. His commandments are not grievous *a*, but his yoke is easie and his burthen is light *b*. Nor hath God in any thing wearied us that we should resist against him *c*.

a 1 John 5. 3. *b* Mat. 11. 30. *c* Micah 6. 3.

Q. Are we able of our selves to believe and repent and keep all the commandments of God?

A. We are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God *a*, whose grace is sufficient for us *b*. It is God that worketh in us both to will and to

to do of his good pleasure *c*; but as without Christ we can do nothing *d*, so we can do all things through Christ which strengthneth us *e*.

a 2 Cor. 3. 5. *b* 2 Cor. 12. 9. *c* Phil. 2. 13. *d* John 15. 5. *e* Phil. 4. 13.

Q. Are we therefore to lie idle, and only to live in expectation of power from above to work in us both to will and to do what is required of us?

A. No verily, but we are to work out our own salvation with fear and trembling, because it is God which worketh in us both to will and to do: (*that is, because we are enabled by the concurrence of God's grace with our endeavours both to resolve firmly to do well, and to perform accordingly.*)

Phil. 2. 12, 13.

Q. Seeing we are unable without the supply of God's grace and Spirit to keep his commandments, and therefore it cannot but be absolutely necessary for us to pray to him that we may be strengthened with might by his Spirit in the inward man, what encouragement have we to hope for spiritual strength upon our praying for it?

A. We are encouraged from those words of Christ; Ask and it shall be given you: seek and ye shall find: knock and it shall be opened unto you, &c. If ye being evil know how to give good gifts unto your

children : how much more shall your heavenly Father give the holy Spirit to them that ask him.

Luke 11. 9, 10, 13.

Q. What further encouragement have we to expect spiritual strength?

A. We are further encouraged from the tenure of the new Covenant, which is this; I will put (*saieth God*) my Laws into their mind, and write them in their hearts *a*; I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments and do them *b*. (*Which Promises suppose that we must not be wilfully or carelessly wanting to ourselves in the use of means*) [as is manifest by comparing these texts with *Ezek. 18. 31.* and *James 4. 8.* and many such like.]

a Heb. 8. 10 *b* Ezek. 36. 26, 27. & 11. 19.

Q. What are the chief ordinary means which God hath appointed for the working and furtherance of Faith, Repentance and all graces in us?

- A.* They are these three : 1. Prayer :
2. The holy Scriptures or Word of God :
3. The Sacraments.

Q. What is Prayer?

A. Prayer

A. Prayer is the making known our requests to God *a*, and the pouring out our hearts before him *b*, that so we may obtain mercy and find grace to help in time of need *c*.

a Phil. 4. 6. *b* Psal. 62. 8. Lam. 3. 41. *c* Heb. 4. 16.

Q. How must we pray to God that we may be heard and accepted by him?

A. That we may be heard and accepted by God, we must ask in the name of Christ *a*, and such things only must we ask as are according to his will *b*.

a John 14. 13, 14. & 15. 24. *b* 1 John 5. 14.

Q. What else is necessary to make our prayers acceptable?

A. 'Tis farther necessary, to the making of our prayers acceptable, that we call upon God in truth *a* (and sincerity) and not with feigned lips *b*, that we pray with humility *c* and submission, saying, Not my will but thine be done *d*, that we ask in faith *e* (that is, believing in the wisdom, power and goodness of God) that we lift up holy hands without wrath *f*, or forgiving all that have trespassed against us *g*; and lastly whatsoever we ask we shall receive, if we keep his commandments, and do those things that are pleasing in his sight *h*; but if we regard iniquity in our hearts the Lord will not hear us *i*.

D 4

a Psal.

a Psal. 145. 18. *b* Psal. 17. 1. *c* Psal. 10. 17. Gen. 18. 27.
d Luke 22. 42. *e* James 1. 6. *f* 1 Tim. 2. 8. *g* Mark 11. 25.
h John 3. 22. John 9. 31. *i* Psal. 66. 18.

Q. But must we not wish prayers to God join also praise and thanksgiving?

A. Yes, in every thing must our requests be made known to God by prayer and supplication with thanksgiving *a*; for this is the will of God in Christ Jesus that in every thing we give thanks *b*, in the name of our Lord Jesus Christ *c*, by whom we are to offer the sacrifice of praise continually unto God *d*.

a Phil. 4. 6. *b* 1 Thes. 5. 18. *c* Eph. 5. 20. *d* Heb. 13. 15. Col. 3. 17.

Q. How did Christ our Lord teach his Disciples to pray?

A. He taught them to pray after this manner:

Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven: Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the Glory, for ever and ever. *Amen.*

Mat. 6. 9. Luke 11. 2.

Q. What

Q. What is the second means for begetting and increase of Faith and all other Vertues?

A. It is the word of God, or the holy Scriptures, which are able to make us wise unto salvation a; for all the Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness b, that the man of God (and every faithful Christian) may be perfect, thoroughly furnished for every good work c.

a 2 Tim. 3. 15. b ver. 16. c ver. 17.

Q. How must we receive the word of God, that it may become an effectual means of grace unto us?

A. We must receive the word with meekness a, and all readiness of mind b, with an honest and good heart c, and laying aside all malice, and all guile and hypocrisies and envies and evil speakings, as new born babes we must desire the sincere milk of the word that we may grow thereby d.

a James 1. 21. b Acts 17. 11. c Luke 8. 15. d 1 Pet. 2. 1, 2.

Q. It is not enough then merely to hear or read God's word?

A. By no means, but we must meditate in the law of the Lord day and night a, we must lay it up and hide it in our hearts b,

hearts *b*, and having with an honest and good heart heard the word, we must keep it and bring forth fruit with patience *c* (or *perseverance*) for if we be hearers only of the word, and not doers, we deceive our own selves *d*.

a Psal. 1. 2. 119. 97. *b* Psal. 119. 11. *c* Luke 18. 15.
d James 1. 22.

Q. What is meant in Scripture by those thorns which choak the good seed of the word?

A. The cares of this world and the deceitfulness of riches, and the pleasures of this life, and the lusts of other things, these are the thorns which choak the word, so that it becometh unfruitful.

Mark 4. 19. with Luke 8. 14.

Q. The third and last means you mentioned was the Sacraments; How many Sacraments are there under the New Testament?

A. There are only two, namely Baptism and the Lords Supper.

a Mat. 28. 19. *b* 1 Cor. 11. 20, &c.

Q. What is Baptism?

A. Baptism is washing with water *a*, in the name of the Father, and of the Son, and of the Holy Ghost *b*.

a Acts 8. 38. 10. 47. *b* Math. 28. 19.

Q. What

Q. What doth this Baptism or washing with water signifie ?

A. This Baptism or washing with water signifies the washing away of sins ^a, or the washing of Regeneration and renewing of the holy Ghost ^b.

^a Acts 22. 16. ^b Titus 3. 5.

Q. What are they engaged to in reference to God the Father and the Son and Holy Ghost who are baptized in (or into) the name of the Father, Son, and Holy Ghost ?

A. They are engaged so to live, as that the name of God and his doctrine be not blasphemed by them ^a, but that the name of Christ may be glorified in them ^b, they are obliged to put on Christ ^c, and as they name the name of Christ (or profess his Religion) so to depart likewise from all iniquity ^d; and seeing that they who are baptized into Jesus Christ are baptized into his death ^e, they are to reckon themselves to be dead indeed unto sin, but alive unto God ^f, unto whom they are to yield themselves as those that are alive from the dead ^g. And lastly, they are engaged not to grieve the holy Spirit of God, whereby they are sealed unto the day of Redemption ^e.

^a 1 Tim. 6. 1. ^b 2 Thes. 1. 12. ^c Gal. 3. 27. ^d 2 Tim. 2. 19. ^e Rom. 6. 3. ^f ver. 11 ^g ver. 13 ^b Eph. 4. 30.

Q. What

Q. What are they engaged to in reference to men who are baptized into Christ?

A. They are engaged to keep the unity of the spirit in the bond of peace a, for there is one Baptism b, and by one Spirit we are all baptized into one body c.

a Eph. 4.3. b ver. 5. c 1 Cor. 12.13.

Q. What is the Sacrament of the Lord's supper?

A. The Lord's Supper is a Sacrament wherein (after the giving of thanks and blessing) bread is broken and eaten, and wine is poured out and drank in remembrance (or for a commemoration) of Christ.

Mat. 26.26, &c. 1 Cor. 11.23, &c.

Q. What doth the Bread broken signify and teach us to remember?

A. The Bread broken signifieth and teacheth us to remember the Body of Christ, which was given a, and broken for us b; for he was wounded for our transgressions and bruised for our iniquities c, he gave himself a ransom for all d, and by his stripes we are healed e.

a Luke 22.19. b 1 Cor. 11.24. c Isa. 53.5. d 1 Tim. 2.6. e Isa. 53.5.

Q. What doth the Wine poured out into the Cup signify and teach us to remember?

A. The Wine poured out into the Cup signifieth

fieth and teacheth us to remember the Blood of Christ which was shed for many for the remission of sins *a*; for he poured out his soul (or life) unto death *b*, and by his blood he hath redeemed us unto God *c*.

a Mat. 26. 28. *b* Isa. 53. 12. *c* Rev. 5. 9.

Q. How may we worthily receive the Lord's Supper?

A. Let a man examine (or approve) himself, and so let him eat of that bread and drink of that Cup.

1 Cor. 11. 28.

Q. Of what benefit and advantage is the Sacrament of the Lord's Supper to those that worthily receive it.

A. The Cup of blessing which we bless it is the communion (or communication) of the Blood of Christ, and the bread which we break it is the communion (or communication) of the body of Christ.

1 Cor. 10. 16.

Q. What is the danger of receiving the Lord's Supper unworthily?

A. Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord *a*,

Lord *a*, and he eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body *b*. (*That is, not eating it in a holy manner, or making no difference between it and ordinary food.*)

a 1 Cor. 11. 27. *b* ver. 29.

Q. How do the sufferings and death of Christ represented in this Sacrament shew unto us the evil and heynousness of sin, and by that means engage us to godly sorrow and repentance?

A. The sufferings and death of Christ represented in this Sacrament shew unto us the evil and heynousness of sin, in that we are not redeemed from it but with the precious Blood of Christ *a*, his soul was exceeding sorrowful even unto death *b*, it pleased the Lord to bruise him and to put him to grief *c*, and to lay upon him the iniquities of us all *d*. (*That is, he would not admit sinners to terms of reconciliation with himself without such a Sacrifice for sin as that of his own dear Son.*)

a 1 Pet. 1. 18, 19. *b* Mat. 26. 38. *c* Isa. 53. 10. *d* ver. 6.

Q. How doth the love of Christ in dying for us engage us to live a new life?

A. The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all,
that

that they which live should not henceforth live unto themselves, (*that is, to their lusts and carnal affections*) but unto him which died for them.

2 Cor. 5. 14, 15.

Q. How doth the Sacrament of the Lord's Supper engage Christians to love each other?

A. The Sacrament of the Lord's Supper engageth us to love each other, in that we being many are one bread and one body; for we are all partakers of that one bread *a*, and are all made to drink into one Spirit *b*. (*That is, our drinking all of the same Cup signifieth our being animated by the same spirit.*)

a 1 Cor. 10. 17. *b* 1 Cor. 12. 13.

Q. How farther doth the Lord's Supper engage us to Christian love?

A. It farther engageth us to Christian love, in that we are commanded to walk in love as Christ also hath loved us, and hath given himself for us, an offering and a Sacrifice to God for a sweet smelling savour, (*and in this Sacrament this Sacrifice is commemorated.*)

Eph. 5. 2.

Q. Seeing Jesus Christ hath set Bishops and spiritual Governours and Teachers over his Church, who by their prayers, preaching the Word and ad-
ministra-

ministration of the Sacraments, and Ecclesiastical Discipline, are for the perfecting of the Saints, for the work of the Ministry and edifying of his body, and hath promised to be with them to the end of the world; How are we to behave our selves towards them? [1 Cor. 12. 28. Eph. 4. 11, 12. 1 Tim. 3. 1. Mat. 28. 19, 20.]

A. We are commanded to obey them that have the rule over us, and submit our selves (to them) for they watch for our souls as they that must give account, that they may do it with joy and not with grief *a*, and to esteem those that are over us in the Lord, and admonish us, very highly in love for their works sake *b*, and to account them worthy of double honour *c*. But as for those false Apostles and deceitful workers *d*, which cause divisions and offences contrary to the doctrine which we have learned we must avoid them, for they serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple *e*, having a form of Godliness but denying the power thereof, (from such I say) we must turn away *f*, that so we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive *g*.

a Heb. 13. 17. *b* 1 Thes. 5. 13. *c* 1 Tim. 5. 17. *d* 2 Cor. 11. 13. *e* Rom 16. 17, 18. *f* 2 Tim. 3. 5. *g* Eph. 4. 14.

Q. Having

Q. Having spoken of the three chief outward means for the begetting and increase of grace and holiness, what are those four last things (as they are commonly called) which being duly considered would excite and engage us to a serious minding of Holiness?

A. The four last things which being duly considered would excite and engage us to a serious minding of Holiness are Death and Judgment, Heaven and Hell.

Q. What doth the Scripture tell us of Death?

A. The Scripture tells us that it is appointed unto men once to die ^a, and that our life is even as a vapour that appeareth for a little time and then vanisheth away ^b.

^a Heb. 9. 27. ^b James 4. 14.

Q. What should the shortness and uncertainty of our life here engage us to?

A. The shortness and uncertainty of our life here should engage us so to number our days, that we may apply our hearts unto wisdom.

Psal. 90. 12.

Q. What is that wisdom which we are to apply our hearts unto?

A. The fear of the Lord, that is wisdom,

dom, and to depart from evil is understanding.

Job 28. 28.

Q. What doth the Scripture tell us of the Judgment to come?

A. The Scripture tells us, that God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained *a*, even by Jesus Christ *b*, who is ordained of God to be the judge of quick and dead *c*, and we must all appear before the Judgment-seat of Christ, that every one may receive the thing done in his body, according to that he hath done, whether it be good or bad *d*.

a Acts 17. 31. *b* Rom. 2. 16. *c* Acts 10. 42. *d* 2 Cor. 5. 10. Rev. 22. 12.

Q. What shall immediately precede the general Judgment?

A. The hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

John 5. 28, 29.

Q. What should the serious consideration of the last judgment engage us to?

A. The

A. The serious consideration of the last Judgment should engage us to fear God and keep his commandments; for God shall bring every work into judgment, with every secret thing *a*, in the day when God shall judge the secrets of men by Jesus Christ *b*.

a Eccles. 12. 13, 14. *b* Rom. 2. 16. 1 Cor. 4. 5.

Q. Seeing then that God, who knoweth the secrets of the heart, will bring every work into judgment, and judg the secrets of men by Jesus Christ, what must we do that we may not be condemned with the world at the day of judgment? [Psal. 44. 21. 1 Cor. 11. 32.]

A. That we may not be condemned with the world at the day of judgment, let us search and try our ways and turn again to the Lord *a*, and let every man prove his own work *b*, for every man shall bear his own burthens *c*, and shall give account of himself to God.

a Lam. 3. 40. *b* Gal. 6. 4. *c* ver. 5. *d* Rom. 14. 12.

Q. But seeing the Heart is deceitful above all things, is it not needful to pray unto God that we may not be deceived in searching our ways, and proving our own works? [Jer. 17. 9.]

A. Surely it is meet for us to say unto God, That which I see not teach thou me: and if I have done iniquity I will do no more *a*, for

who can understand his errors? Cleanse thou me from my secret faults *b*; Search me, O God, and know my heart, try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting *c*.

a Job 34. 31, 32. *b* Psal. 19. 12. *c* Psal. 139. 23, 24.

Q. Forasmuch as the Heavens and the Elements and the Earth shall be dissolved, when the day of the Lord shall come; what doth the consideration hereof engage us to?

A. Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness *a*, giving diligence that we may be found of God in peace, without spot and blame *lets b*.

a 2 Pet. 3. 11. *b* ver. 14.

Q. Who are those that are secured from being condemned with the world, and may have boldness in the day of Judgment?

A. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit *a*, and such may have boldness in the day of judgment, because as Christ was, so are they in this world *b*; for hereby know we that we are in him if we keep his word *c*, and walk even as he walked *d*.

a Rom.

a Rom. 8.1. *b* 1 John 4.17. *c* 1 John 2.5. *d* ver. 6.

Q. What doth the Scripture tell us of Heaven?

A. The Scripture tells us of Heaven, That it is a place of Rest *a*, and comfort *b*, and joy *c*, even of fulness of joy and pleasures for evermore *d*, and that there is reserved for the Saints an inheritance incorruptible and undefiled, and that fadeth not away *e*.

a 2 Thes. 1.7. Rev. 14.13. *b* Luke 16.25. *c* Mat. 25. 25, 23. *d* Psal. 16.11. *e* 1 Pet. 1.4.

Q. Can you give me a particular description of the Heavenly state?

A. Now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him: for we shall see him as he is *a*; and *then* shall we ever be with the Lord *b*, who will also change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself *c*.

a 1 John 3.2. *b* 1 Thes. 4.17. *c* Phil. 3.21.

Q. Who are those that shall not inherit the kingdom of God or Heaven?

A. We know that the unrighteous shall not inherit the kingdom of God, and particularly

neither fornicators, nor idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, nor such like shall inherit the kingdom of God.

1 Cor. 6. 9. Gal. 4. 21.

Q. Then you are thoroughly convinced that it is necessary that we become new creatures, that so we may enter into the kingdom of Heaven?

A. Verily except we be born again a, except we be converted b, and become as little children, we cannot see nor in any wise enter into the kingdom of Heaven b.

a John 3. 3, 5. b Mat. 18. 3. c Luke 18. 17.

Q. How then should every one live and behave himself that hopes to see God and his kingdom?

A. Every one that hath this hope in him should purifie himself even as God is pure a, (or endeavour to be as like him in holiness as he can) and walk worthy of God who hath called him to his kingdom and glory b.

a 1 John 3. 3. b 1 Thes. 2. 12.

Q. What are they further engaged to do, who believe and look for the heavenly kingdom and inheritance?

A. They

A. They are further engaged to have their conversation in heaven *a*, and to set their affections on things above and not on things on the earth *b*.

a Phil. 3. 30. *b* Col. 3. 2.

Q. What is the fruit of the consideration of the glorious Reward in heaven, as to active obedience, and doing the will of God?

A. The consideration of the glorious reward in heaven encourageth us to be steadfast, and unmoveable, always to abound in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord *a*, and not to be weary in well doing, seeing that in due season we shall reap if we faint not *b*, and whatsoever we do to do it heartily, as to the Lord, and not unto men, knowing that of the Lord we shall receive the reward of the inheritance *c*, and that to those that by patient continuance in well-doing seek for glory honour and immortality God will render eternal life *d*.

a 1 Cor. 15. 58. *b* Gal. 6. 9. *c* Col. 3. 23, 24. *d* Rom. 2. 7, 8.

Q. What is the fruit of the consideration of the glorious Reward in heaven, as to passive obedience and suffering the will of God?

A. The consideration of the glorious reward in

Heaven encourageth us to run the race that is set before us with patience *a*, because we reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us *b*: Nay, when men shall revile and persecute us, and shall say all manner of evil against us falsely for Christ's sake, we are to rejoice and to be exceeding glad *c*, and *even* leap for joy, because that great is our reward in Heaven *d*; and our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory *e*.

a Heb. 12. 1, 2. *b* Rom. 8. 18. *c* Mat. 5. 11, 12. *d* Luke 6. 23. *e* 2 Cor. 4. 17.

Q. What doth the Scripture tell us of Hell?

A. The Scripture tells us that Hell is a place of torment *a*, and everlasting punishment *b*, where shall be weeping and wailing and gnashing of teeth *c*.

a Luke 16. 23, 24, 25, 28. *b* Mat. 25. 46. *c* Luke 13. 28. Mat. 13. 50.

Q. Who are those that shall be thus everlastingly punished?

A. They that know not God and obey not the Gospel of our Lord Jesus, they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power *a*,

power *a*, and shall be cast into Hell-fire *b*; where their worm dieth not, and the fire is not quenched *c*.

a 2 Thes. 1. 8, 9. *b* Mark 9. 47. Mat. 25. 41. *c* Mark 9. 48.

Q. Tell me once more, what must we do to be saved from eternal misery, and to escape the wrath to come?

A. That we may be saved from eternal misery and escape the wrath to come, we must believe on the Lord Jesus Christ *a*, and bring forth fruits meet for repentance *b*, and turn from all our transgressions; so iniquity shall not be our ruine *c*.

a Acts 16. 31. *b* Mat. 3. 8. *c* Ezek. 18. 30.

Two Short PRAYERS

For the Use of
CHILDREN.

By the same Author.

Morning Prayer.

Most Great and Gracious Lord
God, the Father of mercies,
and the God of all comfort:
Thou art worthy to receive all thanks
and praise for all thy mercies and fa-
vours towards me.——Blessed be thy
name for preserving me the night past
from all danger and evil, for refresh-
ing me with comfortable sleep, and
raising me up to see the light of ano-
ther day.——In thee I live and have
my being: Thy mercies are new every
morning

morning and thy compassions fail not :
Grant therefore, O Lord, that as I live
by thy mercy and goodness, I may
also live to thy service and glory ;
that I may love thee with all my heart
and with all my strength, and that I
may be careful (as thy obedient child)
to please thee, O merciful Father, in
all things. — O give me understand-
ing, that I may learn thy Command-
ments. Teach me to know thy will,
and enable me to do it ; that I may
not sin against thee at any time. —
Keep me this day from all evil, and
preserve me from all danger. O Lord,
preserve my going out and my coming
in, from this time forth and for ever-
more. And give me grace, I beseech
thee, to serve thee in holiness and righ-
teousness all the days of my life, and
to do that which is well pleasing in thy
sight, through Jesus Christ, to whom be
glory for ever and ever. *Amen.*

*Our Father which art in Heaven, hallow-
ed be thy name, thy Kingdom come,
thy*

thy will be done on earth as it is in heaven : Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil : for thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

Evening Prayer.

O Almighty God and most merciful Father, I thy poor Creature desire to praise thy holy name, and to give thee all humble and hearty thanks for thy fatherly care over me this day, and for all the blessings and comforts which I have received of thee day after day. — O Lord, in mercy forgive my unthankfulness and all my other sins. Forgive, I beseech thee, every evil thought, word and deed, whereby I have sinned against thee this day, or at any other time. And grant, O Lord, that

that for the time to come I may serve thee better, and obey thee in all things.——

Heavenly Father, watch over me this night, keep me from all evil and danger : refresh me with comfortable rest and sleep, and raise me up in health and safety to behold the light of another day.—— And grant that the longer I live, the better I may live; and as I grow in age, that I may also grow in grace, and in the knowledge of thee and of thy Son Jesus Christ.——

Bless, O Lord, all that I am bound to pray for, all my friends and kindred : Bless all in this house ; and give us all grace to live in thy fear, that we may die in thy favour, and be received into thy heavenly and everlasting Kingdom, through Jesus Christ our Lord and Saviour, to whom be glory both now and for ever. *Amen.*

THE END.

Some new Books Printed for *Richard Royston* at the Sign of the Angel in *St. Paul's Church-yard*.

THe Christian Sacrifice, *a Treatise shewing the necessity and manner of receiving the Holy Communion; together with suitable Prayers and Meditations for every Month in the Year, and the Principal Festivals in memory of our blessed Saviour: in 12.*

The Devout Christian *instructed how to Pray and give Thanks to God: or, a Book of Devotions for Families and for particular Persons in most of the concerns of Humane Life. By the Author of the Christian Sacrifice: in 12.*

The Practical Christian, *a Treatise explaining the Duty of Self-examination; together with Confessions, Meditations and Prayers: By R. Sherlock D. D. Rector of Winwick.*

The Principles of holy Christian Religion, or the Catechism of the Church of England paraphras'd, by the same Author.

A manifest Discovery of the Gross Ignorance, Erroneousness and most Unchristian and Wicked Spirit of one John Bunyan, Lay-preacher in Bedford, which he hath shewed in a vile Pamphlet, publish'd by him, against The Design of Christianity.

The End.
